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OUR SUNDAY VISITOR

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American Methodism After a Tenth of Member's Income

ADMINISTRATIVE authorities of the Methodist Episcopal church, both branches North and South, are making strenuous attack on the penny ante policy of bargain-counter piety. Throughout the entire denomination there is being, or has been, launched a campaign for tithing based on the challenging cry of the Prophet Malachi: "Will a man rob God?" It appears that wrong interpretation is being too generally placed upon the term free grace. The religious penny is being worn smooth in its repeated passages through the contribution boxes, doing deputy duty for the larger coins and bills that are all too frequently wandering into the devious ways of worldly divertisements. Salvation is still free, but modern transportation is subject to interstate commerce regulations in the essential item of freight.

The announcement as made officially by Dr. Luther E. Lovejoy, D. D., of Chicago, in his capacity as Secretary of the Stewardship Division of the Committee of Conservation and Advance, gives the key to the country-wide movement of "back to the Bible with the bank book." At that it appears to run somewhat into election, comprehending in its scope but 25 per cent of the membership. For instance Dr. Lovejoy says: "The program announced calls for an immediate enrollment of to the number of not less than a full million of tithing stewards, a quarter of the membership of the church." It appears, however, that not all are pikers—indeed, that even now 300,000 American Methodists are enrolled as Christian stewards, men and women.

That is that so many, regarding their possessions as held in trusteeship of God and good works, have agreed to pay a tenth of their income annually to Christian work. The present campaign is to get this conviction of stewardship as against selfishness sufficiently ingrained in the hearts of 700,000 more of the membership, male and female, that the idea will penetrate ten per cent into their personal possessions or yearly perquisites.

Great encouragement is felt that this intra-denomination campaign in economic evangelism will prove a real revival force. Already reports of many responses are of record, and as these for the most part relate to those whose tithes will be far beyond computation in pennies by any reasonable force in any reasonable time prospects are propitious.

Nor is the term evangelism used inadvisably in this connection. For it is established in all faiths that among the most difficult human factors to get converted to the degree of real consecrated stewardship is that human faculty which controls personal finance. Also under the doctrine of the leaven this campaign contemplates not alone the million elect, but ultimately the full membership. And it may be in place to add parenthetically by way of postscript that this tithing plan of church support, so strongly played up in Old Testament times, has become quite as obsolete in all other denominations as it has among John Wesley's division of the Christian army.—The Commercial Tribune, Cincinnati, Feb. 8, 1922.

Pastor Addresses Appeal to His Young Wage Earners

HOW much of your income do you contribute to the upkeep of your parish during the year? Let your conscience answer this question. Do you think it is just, honorable and proper for you young men and women to place the whole financial burden of the maintenance of the church, parish house, school and cemetery on the shoulders of your fathers, and shirk your religious obligation and break one of the commandments of the Church which requires you to contribute to the support of your parish church, which you occupy on Sundays and other religious festivals, and wherein you receive your spiritual consolation and strength to bear the burdens and trials of life? The happiest hours of your life are those you have spent in God's house, which is the "gate of heaven," and the place where you lay up for yourself "bags which grow not old, a treasure in heaven which faileth not; where no thief approacheth nor moth corrupteth."

You require your priests to go prepared at any time either day or night to watch out for your spiritual welfare and to go to your assistance in case of accidents, either in the mines, at the factories, mills, shops, at your homes, to enter the home or hospital when the patient is stricken with the most loathsome and contagious disease, so that they may bring the afflicted one spiritual consolation.

It costs thousands of dollars to heat, light and keep in repair the church and buildings connected therewith, and to pay the priests' and employees' allowances. If the church is not properly heated in winter, or if it is neglected in any manner, you register a complaint, and criticize the pastor. You complain about the many appeals for funds towards the maintenance of parochial activities, diocesan demands and foreign missions.

Young men and women, please inform me how many dollars you have given during the year that has just come to an end to the parish church. How much have you contributed to the pool rooms, the dance halls, the moving picture houses, theatres, ice cream parlors, beauty shops? How much did you spend for cigars cigarettes, cosmetics, and other luxuries that have done you no good?

How much of one's earnings should be set aside for the support of the church? The editor of OUR SUNDAY VISITOR solves the question for every member of the Church:

"When the Lord gave the law concerning the support of religion, He stipulated that one-tenth of a man's income should be dedicated to that purpose. Religion, which in God's eyes, holds first place in this world, should not only receive man's first attention, but demands of him sacrifices which will make him appreciate it. Today the Church local, national, and universal, would not need ten per cent of one's income if every person who has an income responded. An illustration will show how far 5 per cent would go: Let us suppose a pastor has five hundred families under his charge. In every family there are at least two wage-earners. This should mean that there would be one thousand regular contributors to the parish. Let us suppose that the head of the family earns one hundred dollars a month and the other wage-earner, boy or girl, earns fifty dollars a month. This means an income for the family of eighteen hundred dollars a year. Five per cent of eighteen hundred dollars would be ninety dollars, or a grand total of forty-five thousand dollars. We doubt if there is a congregation of five hundred families in the United States, whose income is that from all sources—pew rent, Sunday collections, monthly collections, and other special collections."
—Rev. P. J. Murphy, Olyphant, Pa.

Says the Church-Slacker is Very Familiar Figure

A CHURCH slacker is one who wants to be a Catholic, enjoys the blessings of the Mass and of the Sacraments, who hopes the priest will visit him during rain or storm to prepare his soul for eternity, but who thinks nothing of criticizing the Church or her clergy, is unwilling to render any service to religion, and refuses to part with a few dollars annually for the things needed to maintain church and school, locally, and to propagate the faith universally."—O. S. V.

Without question, the foregoing passage accurately describes a familiar figure in all our parishes. He is a man, as a rule, who is willing to pay generously and promptly for nearly everything except the upkeep of his church, and the support of his pastor. He has dollars for the movies, but not a cent for the poor box. He is ready to meet in his own home the advanced cost of food, fuel, clothing, and labor, but gives neither the priests nor the Sisters much practical help in solving the same problems in their houses. He insists upon having a beautiful church to worship in, but does little to help pay for it.

He gives his family physician generous fees for professional services, but he is quite content to let his pastor work purely for the love of souls. He pays without grumbling the tax on his theatre seat, but complains bitterly if he is approached for a trifle for church requirements. He insists that the clergy should be patterns of refinement, learning and holiness, but will give nothing to maintain the seminaries where young men are trained to be the priests he desires. He protests that he realizes the importance of Catholic education, but all appeals for the parish school fund leave him quite cold.

The writer recently met a church slacker who had a number of complaints to voice about the manner in which the recreation hall attached to his parish church was being run. "This should be fixed, and such and such a thing should be bought." "This doesn't suit, and something else is 'on the bum.'" Now, as a matter of fact, the recreation hall and its appointments are in very good condition, but, of course, could be improved in various ways. When the writer told the complaining, prosperous young mechanic who, by the way, has never given his pastor the slightest bit of moral or financial support, that the articles which he complained of the hall lacking were very costly at the present time, the fault-finder coolly replied: "Well," (mentioning the pastor's name) "could take the money

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WHAT YOUR PARISH CHURCH MEANS TO YOU

DO you properly appreciate how much your Parish Church means to you? Think of the people in many regions of our northwest and southwest, who must go twenty, and thirty, and forty miles to attend Mass; whose children have never seen a school Sister, and who only at long intervals receive religious instruction from a priest. If you were one of them, how much would you give to have a church within easy reach, to have the benefits of a parish school for your children? Should you be less appreciative because you have these advantages? The benefits you derive from your parish church are incalculable, and therefore there is no institution which is more worthy of your financial support. From no other source do you derive so much for so little.

Classify your other expenses and see how they compare with the amount you spend annually to sustain the work so dear to God's heart, and so needful for your soul. Your house-rent costs more, your clothes costs more, almost any single item costs more during a year's time, your meat, your bread, the butter you spread on your bread, your milk, etc., etc. According to Almighty God's own stipulation, one-tenth of all your income should go towards the maintenance of work carried on by religion. This means that if your income is $100.00 a month, religion should receive $120.00 the year; if it be $200.00 the month, God should have $240.00. If it be $300.00 the month, He should receive $360.00 annually. Does religion receive one-half this much from you? Even those who drafted the Income Tax Law presumed that people would give 15% of their income to works of religion and charity, and they allow 15% exemption on that account, if that much be given. Let your 1923 resolution be: I will go to church every Sunday, go to the Sacraments at least once a month with my sodality, have reserved seats in my church, and do my part towards the support of works of religion. My conduct will not be influenced by what others may or may not be doing, but by my own sense of duty to my God, and fairness to my pastor. I am only one, but I am one, and will not be a slacker.

ANOTHER MINISTER JOINS CATHOLIC CHURCH

REV. R. HULL, MINISTER OF CHRISTIAN CHURCH, BECOMES CATHOLIC.

Spearfish, S. Dak. Dec. 25, '22

Rt. Rev. Msgr. John F. Noll,
Huntington, Indiana.

On this day of all days it affords me great pleasure to extend to you the Greetings of the Season in the Name of the Word made Flesh. We have been taking OUR SUNDAY VISITOR for four months now or more, and we can hardly wait for each weekly issue. I am going to try to get every family in the parish to subscribe for this great paper. I am handing out all the issues after reading.

On July 29th this year I was received into the Church. Ten days later my wife, who had never even so much as entered a Catholic Church building up to that time embraced the faith and all our four children were baptized the same day. Oct. 5th both wife and I were confirmed by the Bishop. For twelve years I had served as minister with the so-called "Churches of Christ," a branch of the "Disciples" denomination. As far as I know, I am the only minister of the conservative faction of this denomination who has ever come over to Catholicism. But should my letter appear in your columns, it might attract the attention of another such an one, with whom I would like very much to compare notes. My former co-religionists here will possibly never cease to wonder at the step I took. In fact very many persons here actually cannot believe in my sincerity, hence have bitterly persecuted us since the family came into the Church.

We can give a reason for the hope that is within us, and feel that it might be of interest to your readers to trace briefly our spiritual evolution toward and into Catholicism. Both of us (wife and I) had deeply pondered many features of non-Catholic religions as we went along, and had carefully compared these features with what we conceived to be those of the true Religion. God's Grace was evidently responsible for the deep hold such a standard of comparison had in our minds.

(1) The movement, started by Alexander Campbell, had begun with the announced intention of affording a basis for the union of all Christians in a "purely spiritual" church without historical authority or any external organization apart from single local congregations, and had ended in all kinds of disorder and division, the very force of circumstances compeling the "Disciples" to acknowledge various forms of quasi-authority vested in the editors of their papers or heads of unofficial missionary societies. After about one hundred years of existence there are two distinct factions among them, each of which may be subdivided into three sub-factions, beginning with the radical "Rationalist" wing on the extreme Left (led by the "Christian Century") and ending with the "ultra-conservative" cult of "The Apostolic Way", which rejects instrumental music and classes for teaching, on the extreme Right. Personal experience, while trying to maintain the anarchistic ideal of no general organization (which was the original premise of the "Cambelite" thesis) with the usurpers of this pitiful system which has been forced to adopt organization to survive its buffetings, led me directly to investigate the claims of the Catholic Church to identity with the Church founded by Christ. I found that Christ had actually ordained an historical, disciplinary teaching authority in Blessed Peter, with whose infallible pronouncements on faith and morals all the faithful must accord. Thus ended my long quest for Christian Unity.

(2) The absolute orthodoxy of the Catholic Church made as strong an appeal to me as Her absolute Unity. There is no power anywhere in Protestantism which can cope with the inroads of infidelity. It is safe to say that three-fourths of all Protestants today are tinctured with heterodox views in respect to the very fundamentals of Our Holy Religion. The "Disciples" denomination I found no exception to the rule. A general state of anarchy prevails as a result of the false principle of private judgment. There seems to be no agreement or norm among them save some vague nonsense to the effect that "Creeds do not matter—it is the deed." I could not separate Christian morals from the Christian faith somehow or other. God graciously called my attention to Pope Pous X.'s Enclycical against "Modernism." To my mind it is the greatest religious document ever sent forth with the exception of the Holy Scriptures. A study of the history

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ITEMS OF INTEREST FROM THE SECULAR PRESS.

BAPTISTS GATHER EGGS

An interesting campaign is being carried on by the Baptists of Iowa. To secure funds for the missionary program the farm women are asked to save all the eggs laid by their hens on Sundays in March and April. The church authorities expect to have at least $75,000 worth of Sunday eggs from the Baptist hens of that state to add to the denominational drive for fifteen million dollars in the United States.—Farm Life.

WHAT PROPORTION OF THIS AMOUNT DID YOU GIVE

Washington D. C.—From $750,000,000 to $1,000,000,000 a year is spent by the people, residing in the United States, to see motion picture shows, the Senate Finance Committee was told in the course of arguments for and against a high tariff on foreign made pictures. The investment in the industry was said to total about $25,000,000 and employent to be given to about 250,000 persons.

THE CHEERFUL GIVER

The work of religion, which depends for its support largely on voluntary contributions, has its difficulties. We note the following "typical instance" in a Protestant exchange:

"I had a good ministerial friend who asked a rich parishioner for some money for missionary purposes. 'I can't give you a dime,' the rich man said, 'I never saw business in such a condition. I don't see anything ahead but hard times.'

"My friend left the office with a heavy heart. A few days afterwards the rich man lost a large factory by fire. The newspapers said the loss would amount to $40,000. The preacher feared bankruptcy for his friend, and hurried to his office. 'I want to express my sincere sympathy for your loss, my friend,' he said. 'Why,' exclaimed the business man, 'what has happened?' 'The loss of your factory, I mean.' 'Oh you scared me for the moment. Why that isn't a drop in the bucket in our business.'"

Another separated brother thus exhorts:

"Don't be like the old fellow in St. Louis who could not give a dollar for a Christmas tree because he had $40,000 in the Bank of Commerce and 'not drawing a cent of interest.'" —Exchange.

THE MITE BOX

Not long ago a hard-working man came to a Jesuit residence and asked to see one of the Fathers.

"I have here a box of coins, Father," he said, "which I have filled by dropping in one from time to time, when I gave up a show or a cigar or some little thing I might have granted myself but could well do without. I meant to give this box to the foreign missions."

"Oh," said the priest, when he felt the weight of the box, "you can't afford to give away so much money."

"Yes, indeed, Father! I get along fairly well and this box means extra things that I have not missed so very much and I am glad to be able to contribute something to help the missionaries. It is an act of gratitude for the gift of faith."

"God will surely reward you," was the priest's answer.

The coins in that box amounted to $140. What a noble example for our Catholic young men and women, many of whom squander large sums of money on foolish amusements. Every Catholic family should have on the mantlepiece such a self-denial box into which the members of the family might put their offerings for the spread of Christ's Kingdom on earth. —Exchange.

TO LAUNCH CAMPAIGN FOR CHURCH GIVING

Chicago, Ill., November 4, 1921—To awaken the conscience and intelligence of the people of the Protestant Episcopal Church to the needs set out in the program adopted at the Portland General Convention, thereby raising the average of regular giving throughout the communion, is the main object in view in the nation-wide campaign to be conducted wholly within the ranks of the church, according to a statement by Chicago headquarters of the denomination.

Results of the campaign in the three years now closing encourage church leaders in the belief that the ensuing three years will be equally successful, says the statement quoting the secretary of the field department.

"In the eighty-eight dioceses of the church in the United States the work of informing our people of the convention program and explaining the educational methods to the leaders, already is going forward," continues the statement. "Our reports show enthusiasm and determination that will go for another big advance in the missionary, educational and social service fields."

The program, which fixed a budget of $21,000,000 for the next three years' work, will support 3000 missionaries in America and throughout the world and carry on the work of religious and social service to which the church is committed. A forward program also was adopted involving an additional $8,400,000 of which 82 per cent will be spent in the United States and its territorial possessions for hospitals, schools, new churches and community houses, with special emphasis upon work among Indians, negroes, mountaineers and mill workers, according to plans. Americanization and rural and industrial effort also come under the program.

An appropriation of $2,000,000 for denominational colleges and for student work at fifty-five of the great secular institutions all over the land is provided in the program. The budget is to be raised by quotas in the three years ending 1925.—St. Louis-Globe-Democrat, Nov. 3, 1922.

POOR PAY MAKES 30,000 PULPITS EMPTY

There are 30,000 vacant pulpits in America because ministers are paid virtually the same as street sweepers, declared the Rev. J. H. Cudlip at the Iowa Methodist Episcopal conference, at Mason City, Iowa. Pastors have no assurance that they will live in reasonable comfort after their useful days are over, he declared.

When Everybody Gives 52 Times the Total is Large

WE have been frequently asked what the significance may be of the "Dollar a Sunday" plan of church-support first put in practice in Seattle, Wash. Elsewhere in this edition of OUR SUNDAY VISITOR you will find the plan explained. However, it is not to be understood that the rich and poor will give equal amounts. The aim is to receive the average of a dollar a Sunday from every family.

Since there is an average of two wage-earners in every family, a contribution of 50c from each would supply the dollar. Men of wealth, and men of large incomes, may will give $2.00, or $3.00, or $5.00 the Sunday, while the boy or girl wage-earner in the family may give only 25c, and the average will be attained.

In some parishes people are asked to give on the basis of 5c, 7c, 15c, 30c the day. Even the small wage-earner can give 5c the day, an amount which he or she spends over and over for sweet-meats, or smokes, or movies. Yet 5c the day means 35c the Sunday. Where one person in the family gives at the rate of 5c the day, and another at the rate of 10c per day, the $1.00 is contributed by the family. Fifteen cents the day means, in round numbers, $1.00 the Sunday; 30c the day, $2.00 the Sunday.

Most priests, who support the parish by the Sunday collections alone, secure pledges from parishioners for a stipulated weekly amount, and envelopes for the whole year are given out at one time. The 52 envelopes for all the Sundays, besides the Christmas envelope, and sometimes a few other envelopes for special collections, are numbered in a series, every envelope numbered so that the priest may keep record of the collections received weekly, and dated, so that the giver may not get mixed up. This method of collecting money has been long in vogue in the Protestant churches, and thousands of the non-Catholic clergy are taking it up, because it seems to be in accordance with the present-day installment plan way of paying an obligation.

Every one can pay a decent amount to the church if he has the privilege of acquitting the obligation by 52 installment payments. It is in this manner that people pay into the bank for a Christmas fund. Little bits given frequently and by a large number will aggregate a considerable sum.

We May Not do What We Please With Our Money

AT the National Conference of Catholic Charities held in Washington, D. C., September 19th, last year, Bishop McDevitt of Harrisburg, Pa., using as his text: "And let us not be weary in well doing, for in due time we shall reap if we faint not. Therefore, whilst we have time, let us do good to all, but especially to those of the household of the faith." (Galatians vi, 10) had this to say:

"We are bound to give part of our goods to charity.

"In addition to the rendering of personal service in the works of the Church, Catholics should give likewise a portion of their earthly goods to aid religion, charity and education. Catholics may not evade their duty in this respect. They may not forget that man is not the absolute owner of anything he possesses; he is the guardian only. Everything he claims as his is lent by God for the individual's salvation and the good of others. Neither may Catholics ignore their obligations concerning the distribution of the things of this world.

"God exacted a tithe or a tenth in the Old Dispensation in order that man might acknowledge the Creator's goodness and recognize His ownership of all things. The truth underlying the tithe has not lost its force in the New Dispensation, for God grants to none a freedom from giving. The only question that can be raised is whether or not the standard of the Christian shall be above or below that of the Jews, when the duty of returning thanks to God and confessing His supremacy is to be fulfilled.

A Public Scandal.

"With all these truths before us, dare we think that those Catholics meet the requirements of Divine Providence, who in life and in death return practically nothing of their wealth to Almighty God, the Dispenser of all gifts?

"Rather is it not a public scandal when those whom God has blessed with health, strength and prosperity, die and leave their wealth to relatives, and only a pittance to charity and education? Far better for men and women of this character never to have had the goods of this world, if their last wills made known that the wealth and spread of the Kingdom of God on earth was not a concern of theirs. There is fear, indeed, that they who thus forget God's claims shall be forgotten by God in the hour of their greatest need. Few Catholics there are who are unable to devote a portion of their means to charitable purposes. The practice of doing so characterized, all classes of people in the ages of Faith. The historian of those days when Catholic faith was a living reality tells us: 'It is rare—very rare—for any man or woman of substance enough to make a will not to leave some sort of legacy to the parish, varying according to the wealth of poverty of the testator, from a widow's wedding ring to the greater bequests of the well-to-do.'"

Make Your Will Catholic.

Says another prelate, Bishop Drumm, of Des Moines, Ia.:

"Every Catholic man or woman who makes a will ought to leave something proportional to the estate to build up the living Church—for a college, the priesthood, missions, or the orphans. Otherwise they are not dealing honestly with God, who allowed them an extra share of the world's goods. I desire pastors to refer to this matter frequently, as it is their duty to instruct their people on this as on other important matters."

A Protestant Writes on the Tithing Idea

(By Dan B. Brummitt)

THERE is a lot of confusion about this Tithing idea; it is the least satisfactory religious idea that I ever hear Christians discuss.

Why? How?

Well, it is so hat-footed, as you might say; "take it or leave it."

You do or you don't. And that's all there is to it. Now, when Christians talk about prayer, they get along beautifully. If one has a notion regarding prayer that is a little different from the other's, it is all right. So with studying the Bible, or going to church, or your favorite hymns. Everybody has his own opinion, and everything's lovely.

Isn't it pretty much the same way about tithing?

No, nor anything like it. If you tithe, you pay a tenth of your income to the work of God. If you don't, you "give," according to some scheme of your own, or as you happen to feel, or what you gave last year, or "about what is right," or "as much as most other people." But the tither knows, and you know, that the difference between "giving" and "paying" is as wide as a barn door.

But what is the difference?

Dear, dear; the slowness of some people. The tithe is a tenth. The tenth is the part, which you put aside for religious uses. It is like rent, or interest. The rate is fixed. You don't say you "give" the landlord his rent. You pay it. Uncle Sam doesn't "give" you the interest on your Liberty Bonds. He pays it.

Yes, I can see that. But why should you "pay" anything for the work of God? Isn't a Christian free from all bondage to the ancient law? Why can't you give as you are able, without bothering your head over rates and words and names?

Because you are free. Who freed you? Who is responsible for your prosperity, such as it is? Who really "owns" what you hold, in money or goods? Who is first in your life? Yourself, or God?

Why there is only one answer. God, certainly. He made me what I am, and would have done better if I had let him. He has the right of way. He is the owner of all. No Christian questions that.

O, yes, some Christians do. But you have the right answer. Now, if God has right of way and is owner of all, how are you going to recognize that? I mean, how will you admit that He really owns what you possess? Uncle Sam admits your ownership of a Liberty Bond, not by thanking you for your help in financing the war. He doesn't give you a button or a medal. That would be nice; but he pays you four and a quarter per cent interest, no more, no less. Same way with your landlord; you don't expect to satisfy him with praises of the house, or compliments on his personal character. You pay him the rent.

But how can you pay God money?

You can't, of course. But God has a lot of faith in you. You are His child. You believe in His plan to save all men, beginning with yourself. And he is willing that you shall take this money of his, and spend it for Him, to help carry on this plan of His. Always remembering that the money is His, not yours. And that's where the idea of stewardship comes in; the relation of one who is trusted to use another person's property for that other person's purposes.

Very well; but what has all this to do with the tithe? Some poor people would find a tenth too much, and some rich people ought to spend more.

As to the poor, two things. I never heard of a tither who, being poor, complained that the tithe was too

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Children's School and Playground

Today's Sunday School Lesson.

Sunday School classes will find most of the answers to the questions here by studying the instruction.

After the events of Our Savior's infancy, the visits of the shepherds and Magi, the Presentation in the Temple, the Flight into Egypt, Joseph took the Divine Child and His mother and returned to his home in Nazareth of Galilee. Joseph intended to make Bethlehem the home of the Holy Family, but another cruel tyrant, Archelaus, had just succeeded his father Herod, and Joseph was warned in a dream to return to Galilee. "And coming he dwelt in a city called Nazareth that it might be fulfilled which was said by the prophets: that He shall be called a Nazarene." Jesus was also called a Galilean.

The thirty years Jesus dwelt with His parents in Nazareth are called the Hidden Life, a life spent in retirement and poverty in an obscure village. St. Luke says: "And the child grew and waxed strong, full of wisdom, and the grace of God was in Him." Excepting only His appearance in the Temple at the age of twelve, nothing is told of our Savior's life in Nazareth. St. Luke's words, however, give us to understand that he passed through the years of physical development, and, since He willed to be like unto other men, He had an apparent intellectural growth. We must, of course, know that Jesus, by the union of His Divine with His Human nature, had all knowledge, even from the earliest moments of His life; divine knowledge because He was God, and the higher form of knowledge possible to a human mind, an infused knowledge of both natural and supernatural things. Yet we must bear in mind that the Hypostatic union, or union of the Divine and Human natures in One Person, is a great mystery. We cannot expect fully or clearly to understand the relation between our Lord's Divine and Human knowledge.

The so-called higher critics of Holy Scripture and Revelation would have us believe that Christ came gradually into a consciousness of His Mission. Some early heretics thought that a kind of divinity descended upon Him or entered into Him at His baptism in the Jordan, when the voice of the Heavenly Father was heard. But these and other similar errors are, in essence, simply denials of His Divine Nature and Person. Belief in Christ's Divinity is the foundation of all belief in Him and in His religion. Without that belief there is no christianity. Those who reject His Godhead may cling for a time, through strength of tradition and heritage, to many Christian teachings and practices, but sooner or later they will revert to paganism—at the best, a refined, cultured paganism such as Greece and Rome had when our Lord appeared on earth. In grace, too, or the spiritual gifts, our Savior's human soul was perfect from the beginning. He was "full of grace and truth." (John 1, 14). "In Him it hath pleased the Father that all fulness should dwell." (Col. 1, 19). He therefore possessed all that can make the life of man holy and beautiful before Heaven; all the virtues ever practiced by the saints, but in infinitely greater perfection.

Sanctifying Grace is the perfection of the human soul because it means union with God. In the soul of Christ was fulness of grace and perfect union with the Father. And while all this necessarily follows the fact of the Incarnation, yet its practical import is that Jesus thus becomes the supreme, beautiful model for human creatures—His brethren whom He came to teach and to lead.

Only once during the long thirty years spent with His parents do we find Jesus manifesting His real character and knowledge. When, at the age of twelve, He was taken to Jerusalem for the solemn day of the Pasch, and having become separated from His parents, they found Him in the Temple in the midst of the Doctors, hearing them and asking them questions. And all that heard were astonished at His wisdom and His and His answers." These Jewish Doctors were the teachers and interpreters of the Law as contained in the Old Testament. They were very learned men and we can imagine their wonder when the Boy of twelve years stood before them and answered with thorough, confident knowledge their queries, and proposed to them profound, though simple questions. They knew not that He was but interpreting His own Book, the writings inspired by Him by way of preparation for His coming.

Mary and Joseph were filled with joy at finding Jesus, and the Child returned with them to Nazareth and was subject to them.

Why did not Jesus remain in the place of His birth, or in Jerusalem?

Why was Jesus called a Nazarene and Galilean? Were these usually intended as honorable titles?

Why was Jesus, the Son of God, subject to and obedient to Mary and Joseph?

Did Jesus have to study and learn as other children do?

Was Jesus as much Divine in His childhood as He was later at his Crucifixion and Resurrection?

What do you think were the occupations of Jesus during His life at Nazareth?

CROSSES.

"We know from Scripture that the 'teaching of the Cross' was in the beginning 'foolishness' to the world; men scoffed at the idea of worshipping one who died a malefactor's death, and of showing that homage to Him on the very instrument of His execution."—Card. Newman.

Have I not murmured under trial?
Do I take up my Cross?
Do I do my share of the Passion?

"WHAT WE LOOK FOR"

It was a street corner conversation among men, not one of whom he knew, and James Hall did not catch more than a sentence or two, but those few sentences were so different from the things his father had said, that, when he reached home and found his father sitting upon the porch, he told him about it.

"And he was in uniform," he said, "but he was just a corporal and you are a captain, so you ought to know better than he does."

"He said the French people were dirty and that they made our soldiers pay two prices. Yes—worse than that."

"Well, he may, of course, have been unfortunate and met only people of that kind—there were a few such, just as there are in our country. But from the way in which you tell me that he said it, I am afraid his case was different. Do you remember the first time you and Mary Louise went to the circus?"

"I guess I do."

"What one thing made the greatest impression on you?"

"I do not know. The elephant, I suppose."

"No. You have forgotten you saw a dozen animals you never had seen before. You saw a baby monkey; you saw seals playing on tambourines; you saw wonderful bareback riding and trapeze performing, and, when you came home, you ran in to your mother, saying 'Mother, we saw the bass tuba'."

"What in the world made us say a thing like that?" said James.

"Well, it is easy to explain. Your mother and I had been reading a book about the instruments of the orchestra and we showed you children pictures of them and told you their names. It was those instruments you were looking for and the bass tuba was the most impressive of them all."

"That is one of life's great laws; seek and ye shall find; look and ye shall see. And one generally sees what he looks for. Go through life looking for slights and you will find them. They are plenteous; go through life looking for dirty people, and people who overcharge you, and they are there. But it is much better and so much pleasanter, to look for people who are clean and kindly; and so much easier, too, because there are so many more of them."

"Jesus came into the world where there was a great deal of hate and cruelty, far more than there is in the world today; but he found so much of unworthiness in the same world that He was ready to give it all He had; and so much of good that almost His last wish for His followers was that they might inherit His joy."

KATHERINE PEARSON
St. Joseph's School Natchez, Miss.

When your spirit is vexed or depressed, when it is sick of what it has and hankers after what it has not, when your eye is solicited with evil and your body trembles under the shadow of the tempter, what will bring you to yourselves—to peace and health—but the cool breath of the Immaculate and the fragrance of the Rose of Sharon?

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fiber to compensate for the remaining portion of the entire week.

So well qualified an authority as the United States Commissioner of Education, the Honorable Philander P. Claxton, in a lecture dealing with this question, spoke as follows:

"I believe in the public school system. It has been the salvation of our democracy, but the private schools and colleges have been the salvation of the public schools. These private institutions have their place in our educational system. They prevent it becoming autocratic and arbitrary, and encourage its growth along new lines."

THE BEASTS AT THE MANGER

The Babe was born in Bethlehem and
swaddled by His mother,
And laid within a manger, for bed
there was no other—
And then, so very weary, she, beside
her treasure, slept,
While Joseph, leaning on his staff, a
nodding vigil kept.
Within that wretched stable an ox
and solemn ass
Stood patiently, spectators of all that
came to pass—
They knew their great Creator in that
form so weak and small,
For the ox his owner knoweth and the
ass her master's stall.
So they stumbled to the manger and,
for all the beasts that be,
They bowed their heads and worshipped, each on its hairy knee.
Then back they crept together, for
they heard the hurrying feet
Of shepherds, hastening down the
path, the Holy Child to greet;
And none had knowledge of the
thing within that lowly shed
Save an Angel singing softly in the
rafters overhead.
But every since on Christmas Eve,
the beasts can speak by night,
And they talk with one another all
about that Holy Night.

A HOME MADE GRAY HAIR REMEDY

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These ingredients can be bought at any drug store at very little cost, or the druggist will put it up for you. Apply to the hair twice a week until the desired shade is obtained. This will make a gray-haired person look twenty years younger. It is easy to use, does not color the scalp, is not sticky or greasy and does not rub off.

"KU KLUX KLAN COULD NOT LET JESUS JOIN

If Jesus Christ were to come back to earth today, said the Rev. H. O. Nash, rector of St. Andrew's Episcopal church, Greensboro, N. C., He could not join the Ku Klux Klan.

For, said Mr. Nash, the klan is avowedly anti-Jew, anti Catholic and anti-negro, and Christ was not only a Jew but the "King of the Jews."

The very fact that men dress in white robes and masks and parade the streets, carrying ahead of them the flaming cross, emblematic of Christ, and yet by their regulations forbid the Christ himself from membership, is a sacrilege," Mr. Nash said.

In this connection he contrasted conditions in England and in the United States. In England, said Mr. Nash, there has never been such an organization, there was none now and there was no need of any.

In its war against the Jews, Catholics and negroes the klan, said Mr. Nash, varied its tactics to a certain extent in different parts of the country. In the north it emphasized its anti-Jew doctrine; in the west its anti-Catholic doctrine and in the south its anti-negro doctrine.—Greensboro (North Carolina) Daily News, Dec. 11, 1922.

YOUR TRIALS AND SUFFERINGS MAY BE MEANT FOR A GREAT GOOD

(Continued from page one)

peoples towards the One Who was soon to appear as the Teacher and Redeemer of all nations."

Here we see how in the large designs of Providence what is an apparent evil for some, turns out to be a golden opportunity for others. If there had been no "Dispersion" the Messianic idea (humanly speaking) would not have spread so rapidly, and among so many nations.

Why should we not take a large view of our own trials and crosses? We do not always understand "why we suffer!" But if patient acceptance of some disappointment or misfortune brings us closer to God or be the occasion of God's grace coming to another poor soul, is it not a privilege to suffer? When we are tempted to chafe and grow resentful under life's inevitable trials, we may well recall the words of Christ: "Why are you fearful, O ye of little faith"?

Our Lord spoke these words when He stilled the storm on the sea. Apparently the disciples were in great danger from the wild tempest. For the boat was covered with waves and the Master was asleep. For a while the friends of Christ suffered the agony of impending death. But anon came His reassuring words. And "rising up He commanded the winds, and the sea, and there came a great calm."

Judged by narrow human standards our sufferings seem to be in vain. But viewed in the clear light of faith they are of value exceeding great. In fact they may turn out to be "the pearl of great price." For if they make us more worthy of God's love, if they remove some ugly blot from the soul, if they strengthen character and teach us wholesome lessons in the science of the saints, they are not lost. They serve a well-defined purpose in the ways of Providence, and are necessary links in the chain of years which compose the pilgrimage of life.

THE OTHER NIGHT

The Other Day—the Other Night,
What are they friend, I pray?
The day we spent in pleasure
The night we danced away.

The Other Night my friend
Was centuries ago.
The Other Day in ages past
Was filled with grief and woe.

The Other Night a Babe was born
In Bethlehem far away.
The Other Day that Babe was nailed
To a cross on Calvary.

The Other Night the shepherds
Bent humbly and adored
The Other Day on Calvary
The mob around Him roared.

The Other Night a mother's heart
Sang low a sweet refrain
That Other Day that mother's heart
Was torn with grief and pain.

The Other Night the angels sang
Of Peace Good Will to all
The Other Day His blood was shed
To save us. Sinners all.

The Other Night brought happiness
And that I wish to you.
The Other Day redemption
To me as well as you.

And as we think of the glories
Of that long ago Other Night,
May the Crucified One of the Other
Day
Teach us ever to do right.

Let us be like the shepherds this Holy
Night
And rejoice with Our God, I pray,
And not by sin be like the mob
Of that sorrowful Other Day.

—Mrs. A. L. Fritsch,
Dale, Wis.

Boy—Dad, can you sign your name with your eyes shut?

Certainly.

Boy—Well, then shut your eyes and sign my report card.—Boy's Magazine.

MORTIFICATION

"If you defer the settlement of your account until you arrive in the other world, you shall have to pay the very last farthing. There, one hour of suffering will be more sharp than a hundred years here spent in rigid penance."—St. Ignatius Loyola.

Has this beautiful practice a place in my religious life?

Do I do enough for God in this line? Have I done enough?

"ANTIS" AND TOOTH BRUSHES.

London, England—The acceptance of St. Apollonia as the patron saint of dentistry by the Ivory Cross Dental Fund took place at the Royal Medical Society's rooms. For refusing in the early days of Christianity to worship an idol at Alexandria, St. Apollonia had her teeth pulled out one by one, and was afterwards cast into a fire.

The ceremony of acceptance was presided over by W. Francis Mellersh. Letters were read from Queen Alexandra, the Duchess of Portland; President of the Council, and from His Royal Highness the Prince of Wales notifying his acceptance of a photogravure of St. Apollonia, made from a copy of a picture of the Saint by Carlo Dolci in Rome.

A clergyman was once annoyed by people talking and giggling during church services. He paused, looked at the disturbers, and said: "I am always afraid to expose those who misbehave, for this reason: Some years ago as I was preaching, a young man who sat before me was laughing, talking and making uncouth grimaces. I paused and administered a severe rebuke. After the service a gentleman said to me: 'Sir, you have made a great mistake. That young man whom you reproved is an idiot.' Since then I have been afraid to reprove those who misbehave themselves in church, lest I should repeat the mistake and reprove another idiot." During the rest of the service at least there was good order.

VISITS.

"Have you not noticed, perhaps, in your own life, that religious neglect the Tabernacle far more than many lay people? After Mass a hurried thanksgiving; after Communion a few hasty prayers, and then for so many no more till the next morning."—Sacer.

Do we visit the Blessed Sacrament?

Is Mass time the only time we give to our Sacramental Lord?

What will my attitude be in the future?

SAUCE FROM THE GOOSE.

"This is the season when the young woman in transparent organdies and rolled hose enters the restaurant and complains at the sight of men sitting at the tables with their coats off."—Kansas City Star.

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Lice-Go is added to the drinking water. The medicine taken into the system of the bird comes out through the oil glands of the skin and every louse or mite quickly leaves the body. Keeps the birds always free without the poultry raiser doing any work. If you would rather have two $1.00 packages of Egg-Lay Tablets or two $1.00 packages of Lice-Go instead of one of each, say so on your order. Send $1.00 today (currency, money order, check, etc.) to Chas. M. Hick & Company, Dept. 956, 1015 So. Wabash Ave., Chicago, Ill. If you prefer, send no money. Just your name and address and pay postman $1.00 and postage on delivery. If after thirty days trial, you are not absolutely satisfied, write Mr. Hick and your money will be refunded. This offer is absolutely guaranteed, so don't hesitate to make the test.

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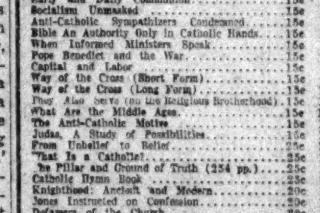

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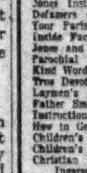

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HUNTINGTON, INDIANA

Compulsory Education and Separate Schools

(By. Roy Franklin Cottrell, in The Dearborn Independent, Nov. 18, 1922)

ARE PRIVATE SCHOOLS A MENACE?

UNLESS I am utterly mistaken," said Edgar M. Cullen, the retired chief justice of the Court of Appeals of New York, "there is a strong tendency in courts and legislatures, and, worst of all, in the people themselves, to disregard the most fundamental principles of personal rights.

"Judicial decisions are made, statutes are enacted and doctrines are publicly advocated which, when I was young, would have shocked the people to the last degree. In those days liberty was deemed the right of the citizen, to live and to act as he thought best, so long as his conduct did not invade a like right on the part of others.

"It has been said that the great misfortune of the day is the mania for regulating all human conduct by statute, from responsibility for which few are exempt; for those who resent, as paternalism or socialism, legislative interference with their own affairs are often most persistent in the attempt to regulate the conduct of others. That there has been of late years a reaction from the faith in individualism which was almost universal in free countries in the middle of the last century is certain."

True words are these. Parliaments and legislative assemblies are now generally expected to furnish a panacea for almost every moral and physical ill; and our own land is not immune from this "mania" that would sweep the world. In certain states today there is being agitated a certain issue which is fraught with unwholesome excitement, distress and danger—it is usually called "Compulsory Education" propaganda. But the real issue involved is, WHERE shall the children receive their education?

We heartily endorse compulsory education. For its own well-being and security, the state has a right to demand that all children within its borders be accorded the privilege of a modern education. We maintain that the state is wholly within its just prerogative when it sets certain standards in education, when it requires a stated degree of proficiency in the teaching force, and when it insures that adequate facilities be provided for the health and development of the pupils. But when it prohibits a parent placing his children in a private or church school, which fulfills all of the state's wise educational requirements, then the state clearly transcends its sphere, and violates the liberty of its citizens.

This propaganda is not confined to specific localities, for the proponents of the measure regard their present activities as merely preliminary to a crusade which shall sweep the entire nation and eventually place this legislation upon the Federal statute books. Nor would their efforts necessarily terminate here. Should they destroy the system of church and private schools, a logical continuance of the crusade would bring them into the same antagonism to the secondary Christian school and college, to effect the complete secularization of all such in these United States.

In ancient Sparta, as will be remembered, children were considered the property of the state. At the age of seven, the youths were committed to the charge of public officers who aimed to develop "a nation of soldiers who should despise toil and danger and prefer death to military dishonor." In Bolshevist Russia all education is under the arbitrary and absolute control of the state, in order that the Lenine and Trotsky ideals of paternalism, communism, and atheism may be effectually instilled. With their plans and program, the proposed legislation would harmoniously accord; but do we desire to Russianize the public school system of America?

Three centuries ago our forefathers chafed beneath the oppressive and arbitrary yoke of the Old World regime, to escape which they braved the hardships, the privations, and the dangers of the American wilderness. At length, to sever completely the chains that bound them, they waged a desperate warfare; they were victorious; and in their new-found freedom established "a church without a pope and a state without a king." Symbolizing this, on the reverse side of the great seal of the United States they engraved the inscription—Novus Ordo Seclorum—meaning "A New Order of Things."

In colonial days, the schools were established and maintained by the churches, and the stalwart builders of the new republic were the product of those Christian colleges. A correct view of things civil and religious was maintained. Even in our own day, statistics give approximately 500 Christian colleges in America, and further show that a very large majority of the prominent men of our land received their collegiate training in sectarian institutions.

"England and America" in the words of another, "use education to establish and defend the ideals of liberty, justice, and righteousness"; and in harmony with this policy, a system of public instruction has been developed in our land of which every red-blooded American is justly proud. Public, private and sectarian schools are equally protected under the

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OUR SUNDAY VISITOR

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HUNTINGTON, INDIANA, JANUARY 14, 1923

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.

BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1912.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Fort Wayne, Indiana, March 28, 1912.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

THE UP-TO-DATE METHOD.

The Catholic policy has been to let each bishop confine his attention to the needs of his particular diocese, and every priest to concern himself only about the wants of his particular parish, though he would be responsible for a few collections during the year for some general church and diocesan needs. We have, for instance, a collection for the Indian and Negro Missions on the first Sunday in Lent, and a collection for the Catholic University on the first Sunday in Advent. Then, some time during the year there is a collection for Peter's Pence. These three may be regarded as general collections in this country. Then, according to an arrangement in the different dioceses, there may be a collection for the orphans, and for the students studying for the priesthood, and for the infirm and aged priests. Each collection is taken up without any relation to a budget, and in few instances are the people aroused to a high pitch of enthusiasm over the cause which they are asked to assist. Hence, generally speaking, the collections are not at all as big as they should be. It is customary for the priest to announce on one Sunday that this or that special collection will be taken up on the next, and most people forget all about it during the week and come unprepared for a decent offering. When the announcement is renewed at the Mass during which the collection is gathered, people fumble through their pockets, to see if they may not have a dime to give instead of a nickel, or a quarter instead of a dime.

I feel certain that the priests of the United States and their people would actually relish the introduction of a method which would reduce the number of collections and still bring greater revenue to the big causes of the Church. At this moment it is everywhere felt that Americans should give more to the Missions, that the National Catholic Welfare Council should be generously supported, that suffering Europe must look to this country for assistance, etc., etc. Now, if the Catholic body were aggregated to the N. C. W. C. by parishes instead of by societies and individuals, if each parish were assessed at the rate of $1.00 the family for all these works taken together, they would be handsomely supported and several of the collections now ordered could be stopped altogether. Discounting assistance from the Latins, who have not been educated to give at all, more than $5,000,000 should be raised on the $1.00 a family basis. From this amount the N. C. W. C. could receive twice as much as it is now getting; the university twice as much; the Indian and Negro Missions twice as much, and there would still be left $4,000,000 for Home and Foreign Missions and Peter's Pence. In some extraordinary year, when distress is to be relieved, as is now the case in Europe, the budget could be increased by 50 per cent or 100 per cent. In other words, $1.50 the family or $2.00 the family could be levied against the parish, and both priest and people would prefer this arrangement to the taking up of many unexpected collections.

The budget system has the further advantage of enabling our leaders to plan and fulfill plans. In fact, in this age, no other method is half-way satisfactory. *We would be pleased to have a kind of poll from our priests and people on this suggestion.* We feel certain that the bishops would gladly introduce one such collection if priests and people were known to favor it.

HAVE WORTHY MOTIVE.

In giving to the Church let us first of all be sure that our dispositions are right. Many a gift is spoiled by the unholy intention. If we give best when the priest himself passes the collection basket, or when we are to receive credit by having our names published, or for any other reason that has no reference to God or His religion, we lose the merit.

That Heaven loves a cheerful giver is a saying as old as the human race; and that a gift is valued by the giver's heart and not by its amount is beautifully illustrated by the parable of the poor widow's mite. There is an excellent story of a rich but very stingy old Scotchman, who once accidentally laid a guinea in place of a penny in the contribution box as it was passed round the church. He attempted to take it back, but was prevented by the vigilant deacon, who refused to give up any thing that was "on the Lord's plate." "Weel," he grunted, as he leaned back in his pew, "I'll get credit for it in Heaven." "Nae, Jamie," said his friend the deacon, "ye'll no get credit in Heaven for ony thing but the penny ye thought to gie."

It may be true that Sam Jones does not give according to his means, as you estimate his ability to give, but the Lord will take care of him at the proper time. If you give anything under one-tenth of your income, you are not overgiving according to the law that Almighty God Himself made for the Jews. Therefore, give your portion cheerfully, for the love of God, and for the furtherance of the greatest cause on earth. In so doing you will earn many blessings, not the least being a possible saving of much money by being spared sickness or other misfortune.

In the latest Year Book published by the Federal Council of Churches of Christ, which practically directs the activities of Protestantism in the United States today, the various denominations are credited with having raised during the latest fiscal year $488,424,084.00.

Members of the Methodist Episcopal church (North) contributed $85,934,000 of this. While we do not know how they calculated the total of Catholic contributions, they list them as $75,000,000—or $10,000,000 less than the Methodist total.

Contributions to religious works by the members of all the churches averaged $10.00 a year for every member. Had Catholics given at this rate their quota would have been $200,000,000, instead of $75,000,000. Members of the Protestant Episcopal church gave an average of $31.59. On this basis the Catholics of the United States should have given more than $600,000,000. Yet there are those who erroneously believe that Catholics spend more money on their churches, schools, and on other religious works than the Protestants do.

Help us balance our books by paying all arrears *now*, PLEASE.

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from Dec. 23th to Jan. 4th:

For Our Sunday Visitor Building Fund	$1,406 21	Total	$70,886 84
For Education of Priests for Poor Dioceses	137 00	Total	12,122 60
For Missions—Home and Foreign	183 25	Total	10,225 75
For Literature Propagande in Needy Places	183 25	Total	4,781 00
For Colossal Statue of Christ at Washington	155 00	Total	3,671 50
For National Shrine	50 00	Total	2,547 75
For the Seminary	95 00	Total	424 80
For Mexican Schools	6 00	Total	177 95
Order of St. Veronica (Perpetual Membership $1.00, or a piece of linen) members			4370

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Offerings smaller than $1.00 we do not publish for lack of space.

Building Fund—Last Week's Report—$1,496.21

Readers Speak to Readers

St. Louis, Jan. 9, 1921.

Editor Sunday Visitor:

Now is the time for our Catholic people to give, and give freely, to our Home and Foreign Missions, and to the relief of Central Europe.

If our people had the habit of giving half the tithe, what great works could be carried on throughout the world!

I might suggest a few of the things that would happen, but instead, I am going to present, perhaps a selfish view, and emphasize it briefly as possible, by a statement of my own experience.

Less than nine years ago, I found myself with a Hospital bill of $80 and no assets. I was nearly sixty; had never dissipated, but I loved travel, the best seats at the best plays, etc.

The prayers of a saintly Mother in Heaven checked me on my road to the Poor House or the charity of relatives, and I determined to try the "impossible;" saving on less than $100 a month.

My first move was to send a little money to a Missionary Order and my next to double my offerings to every call of the Church including subscriptions to Catholic publications.

Since then I have sent not less than $800 to this Missionary Order, to Foreign Missions; $600 to the starving people of Central Europe; $100 to the National Shrine at Washington, first payment $25.00; and to every drive I have contributed liberally. Today instead of a liability of $80 and no assets, I have no liabilities and assets of over $8000.00. Nearly $3000 of actual savings; the balance profits on investments made possible by my saving.

Does it pay to give liberally to Home and Foreign Missions? to every Catholic Charity?

And what does it cost? Sacrifice; just what everything in the world worth having costs.

Do you want a nice home? It means years of toil and struggle. Do you want a fine auto? It means perhaps a mortgage on that home, and busy days and sleepless night to keep up the expense and meet your payments.

Our Divine Savior has said: Heaven and earth shall pass away, but My Word shall not pass away!" and He has given us His word, that "a cup of water, given in My name," will not be without its reward. I feel that I am in a position to urge the readers of The Sunday Visitor to give; the rich of their abundance, the poor of their slender means; to "cast" their "bread upon the waters" and trust to God's promise.—A Reader.

Chicago, Ill., Nov. 5, '22.

Dear Editor—

Mr. Ralph Sullivan's interesting article in OUR SUNDAY VISITOR of November 5, 1922, has come close to striking what is certainly a long-felt want and an absolute necessity among the Catholics of this country.

What we want are men, both clerical and lay, to take up the matter of establishing a correspondence school as it were, with courses in religious instruction, social progress, a general cultural course along Catholic lines and particularly a source where the truth may be obtained regarding the latest political issues which are constantly menacing the Church.

A board of directors composed of authorities on the above subjects should be in control and to whom all questions could be referred with the assurance of obtaining a positive and correct answer.

Classes could be arranged under the local guidance of each parish rector or individuals could pursue a clear cut, well-mapped out course of study covering as many subjects and years as they found time and leisure for.

Something of the above nature is absolutely needed to elevate the position of the Church in this fair land of ours.

Newspapers and periodicals do not answer properly the many questions that arise and they follow up no scheduled plan of giving a series of instructions on pertinent questions, merely an article and the matter closes until some further date.

Believing firmly that a clear, concise course, progressive and leading up to the deepest subjects is needed, touching all topics which involve our religion and the welfare of the good old Church in America, I remain

Sincerely yours,

J. D. E.

Croome Station, Md.,
Nov. 2, 1922.

Editor Our Sunday Visitor,
Huntington, Indiana.

You will note the enclosed letter, written May 25, commenting on an article in your issue of April 23. After writing it I decided not to mail it, but since developments have proven all that it contains and then some, I am this day mailing it to you. Take the coming election in Oregon—where is the wisdom and intelligence of the Masons—Take government employment in Washington, D. C., for instance—I am about to be fired for inefficiency as a civil service employee. I am the only K. of C. clerk in my bureau, the chief and his assistants and those following are Masons, and rabid ones at that, and being a K. of C. makes me inefficient. If I were a J. O. or a K. K. K. I would be getting a much higher salary, and would be classed as highly efficient, even if I were a boob. The same condition obtains in private employment.

Yours Faithfully,
GUY B. RIDGWAY.

Washington, D. C., May 25, '22.

Editor Our Sunday Visitor:—

I read without surprise the article in the issue of April 23, under the heading "Don't Get Excited But Help Enlighten Your Neighbors," but just following mention of "The Great American Fraternity" you remark "The Masons are far too wise and intelligent, and be it said, respectable group of men to ally themselves with the K. K. K. and the Junior Order, whatever may be said of its anti-Catholic bias is far too proud of its open-and-above-board position to hitch up with societies, the membership of which is not willing to come into the honest light of day."

When or where did the Masons or J. O.'s ever come into the light of day? I have always understood the J. O.'s to be the successors of the A. P. A.'s and I have always noticed that J. O.'s flourish in Methodist localities and as the A. P. A.'s were only a rabid anti-Catholic order, I am unable to distinguish any higher plane of sanity with their successors.

As for Masonry, it claims to hold the true religion and goes further it aims to control politics.

They do not hesitate to inject religion into business and stifle the ambition and opportunity of those not eligible to their fraternity.

The Imperial Wizard of the K. K. K. is a Mason and many Masons are said to be members of the K. K. K. and I cannot see any reason why the Masons and J. O.'s should not join the K. K. K. as all three have an object in common. Then where is the wisdom and intelligence of the Masons and the "Open and above board position" of the J. O.'s?

The one great trouble with Catholic membership is the great amount of indifference with the vast majority to this sleepless systematic propaganda of many secret societies to undermine true Christianity—banking on and feeling safe in the teaching of the Bible that the Church will last to the end of time. Of course it will. But the Bible doesn't say that it will last in the United States or any particular country, and just as it has been destroyed in other portions of the globe, so it can also be destroyed here. Many Catholics read articles about the ravings of these societies and pass it over as just something to read for pastime, like "Bringing up Father" or "Boob McNut," and that indifference is increased when they read in our own papers (not too strongly supported) such statements which at first reading (and that's also the last) minimize the support and activity of professedly anti-Catholic societies to these newly formed "nut" societies. You close your comment saying: "All the more need for Catholics to read our O. S. V. regularly to get the answer to the baseless charges."

It is true that they are baseless and we might say the same of the promoters, but if the acts of these fanatics are silly to say the most and you give the impression that only a few nuts join them, why waste valuable time and space to reply to them?

CHANCE FOR CATHOLICS.

Have you an energetic friend, man or woman, who wants a well-paying position for life? Whole Grain Wheat Company has reached the point where it must have a responsible direct representative in every parish to look after its business. It has reduced the getting of orders from the consumer to a science wherein success is guaranteed. A permanent income steadily increasing is assured from the start. Applicant should be known to parish pastor. The food is almost miraculous in its effects on constipation, stomach, digestion, and other troubles, and is now being shipped to consumers and stockholders in every state in the union under a money-back guarantee. The business has increased over 600 per cent in the past twelve months largely thru the voluntary co-operation of the user. Should you know any one who wishes to participate in this work and wealth write to the company. Whole Grain Wheat Co., 1916-1920 Sunnyside Ave., Sales Dept., Chicago, Ill. Canadian address, 26 Wellington St. E., Toronto, Ontario. Send $2.00 for a two weeks' supply and prove it on yourself; if west of Denver send $2.65.—Adv.

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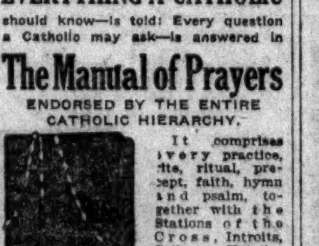

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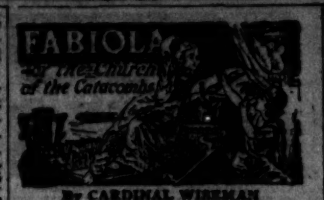

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